Fellowship in Prayer

"For a world united in prayer"

"On either side of the river,
was there the tree of life, - -
. . . . and the leaves of the tree
were for the healing of the nations."

Rev. 22: 2.

Volume II October 1951 Number 5

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FELLOWSHIP IN PRAYER
(Incorporated)
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Volume II October 1951 Number 5

HARVEST TIME

"Whatsoever a man soweth, that shall he also reap."

The month of October finds the year's growth completed. The leaves are turning brown, tinged with russet and gold. These October days, when harvests are being gathered, remind us of the approach of winter.

Like the year, our lives may be divided into four seasons: Childhood, youth, manhood and age. The winter of age is what we choose to make it. It may be filled with rich blessings or with vain regrets. All along life's journey mankind is sowing seed of some kind, which at the end of life is going to produce a harvest, the sure outcome of the kind of seed sown.

If we sow kind words, pleasant thoughts and unselfish service, then with the approach of the winter of age we may gather in the harvest of rich blessings.

But if we sow selfishness, greed and sin, then the winter of age will be filled with vain regrets.

"He who sows courtesy reaps friendship,
And he who plants kindness gathers love."

NOW is the time to prepare for winter!

"Stir the soil, the idle weed
Must not occupy thy land.
Stir the soil and sow the seed;
Thou shalt reap a harvest grand."

-oooOooo-

DIVINE POWER IS YOURS

By Grenville Kleiser

YOU HAVE THE POWER within yourself to make your life happy and wholesome. This great, unlimited power is your subconscious mind that never sleeps.

It is as simple as turning on the radio or switching on the light in a darkened room. Affirm what you want, impress it deeply and earnestly on your subconscious mind, and, as an obedient servant, it will put it into execution.

BEGIN WITH AFFIRMATIONS LIKE THESE:

"I plan wisely, think constructively, act deliberately, breathe deeply, exercise regularly, and work diligently." Repeat this several times a day. Know that you can do these things and that they will produce good results in due time.

AND FURTHER AFFIRMATIONS of your own, such as these:

"I aspire highly, serve unselfishly, eat temperately, give generously, praise readily, yield graciously, and pray fervently."

A VITAL FACTOR in healing mind and body is the right use of affirmation. When you earnestly affirm healing, perfection, infinite riches, eternal goodness, and Divine Presence, you are in close communion with God.

THE HEALING POWER OF AFFIRMATION IS WITHIN YOU. Faithfully and persistently applied it will yield amazing results. Affirm to yourself over and over again, that God is real, present, always accessible to you, and that you can depend upon Him with confident assurance. IT IS REASONABLE that the power which made you can sustain you. It does sustain you. Listen to God and He will instruct

you and show you the way in which to go. In the degree of your receptivity, He will guide you toward the Light.

CHEERFULNESS INDICATES A RADIANT NATURE. It has a directly beneficial influence upon the blood, nerves, and physical organs. It is a valuable business asset. It is one of the greatest forces in attracting and keeping friends. Cheerfulness is the antidote to worry, fear, discouragement, perplexity and discord. It gives mental alertness, serenity of mind, and broadened sympathies. It brings contentment and tranquility. It builds life and vigor.

IT IS IN YOUR POWER to radiate good will and let this Day be one of the best and brightest of Days. Begin with an inspiring thought and a deep desire to make the most of present opportunities. As you sow good thoughts you will reap good results.

Open the windows of your mind and let in the sunshine of cheerfulness, optimism, and generous good-will. Right mental attitude will help you and others with whom you come in contact to live well and happily.

P R A Y E R:

Make me gentle,
Make me kind,
Give to me
The Christ-like Mind.

-oooOooo-

"Every attempt to deepen the consciousness, every effort to feel at one with GOD and the hosts of heaven is a step upward, not only for you as individuals but for all mankind." Selected.

-oooOooo-

H O N E S T Y

We saw a story recently where a fond father was warning his college graduate son in the ways of the world. "Honesty, son," said he, "is the best policy. I have tried both ways."

It is of interest also to consider the following statement of Lavater, the Swiss physiognomist:

> "An entirely honest man, in the severe sense of the word, exists no more than an entirely dishonest knave; the best and the worst are only approximations to those qualities."

This gives point to saying that probably there are few people in any walk of life who have not, in one way or another been dishonest. It could be in words or deeds and become habit forming, if not properly curbed.

In words, it is the contorting of facts into suitable form to meet a personal or desired need, which can prove most vicious. In public life this practice can fall just short of outright lying -- but be so charged with inference to the extent of defaming character.

In deeds, there are multitudes of instances where misrepresentation has run rife, as well as defalcation of funds or property.

It is safe to say that a person who does a dishonest act is well aware of his deed and does it for a purpose. Probably the most hardened individual is more sensitive as the stakes are larger and the pensalties more severe.

Dishonesty in the use of public funds, even if ways are found to escape the letter of the law, is of major importance in the present generation and is of such proportions as to cause deep-seated alarm. The younger generation now in process of development cannot help but be affected by such an atmosphere. If this process continues, we are facing complete degeneration. It is sufficiently bad where dishonesty prevails in transactions between people of equal rank in society. It descends to

the depths when those holding high offices in religious organizations use their positions as a cloak of sanctity while deliberately cheating. We have firsthand knowledge of several such instances. It is equally demoralizing where one in comparative affluence or a so-called glamorous occupation exploits one in a less favored position. We refrain from characterizing such individuals.

Selfishness and greed are the underlying motives which should be watched by unsuspecting people and honesty does not live in this atmosphere.

Such as these are undermining the roots of society and, unless there is an awakening, we are in the clutches of a vicious monster.

A friend remarked recently that the disintegration of America's moral fibre is due to lack of Principle, Virtue and Integrity.

In former times there was a code of ethics wherein honesty was of foremost importance. That is what Ex-President Hoover referred to in his speech entitled, "Concerning Honor in Public Life" delivered in Des Moines, Iowa on August 30, 1951:

"The practical thing we can do if we really want to make the world over again is to try out the word 'OLD' for a while. There are some Old things that made this country.
"There is the Old Virtue of religious faith.
"There are the Old Virtues of integrity and the whole truth.
"There is the Old Virtue of incorruptible service and honor in public office.
"There are the Old Virtues of economy in government, of self-reliance, thrift and individual liberty.
"There are the Old Virtues of patriotism, real love of country and willingness to sacrifice for it.
"These 'OLD' ideas are very inexpensive. They even would help win hot and cold wars."

* * *

"Honesty is not only the first step toward greatness,--it is greatness itself."

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"THY KINGDOM COME"

By Celia M. Wright

"The Lord's Prayer," which is really the Disciples Prayer, is the perfect prayer for all mankind. The plea "Thy kingdom come," Matt. 6:10, is the primary statement following the salutation "Our Father," and the acknowledgment of God's supreme majesty and holiness. The fervent, continual prayer of God's children is to be that His kingdom may come; that His will be done on this earth--that is, in our physical bodies which are made of earth.

The world is now an inseparable mass of nations and peoples as never before. Modern science has banished barriers and distances, so that we are inescapably bound together for better or worse. Because the results of sin are universal the prayers of all peoples must become united in that deep-ringing cry, "Thy Kingdom Come!" This is the only way of victory and peace.

God's answer to any prayer is determined by the surrender of the self-will to His will. The pray-er must relinquish selfish projects. "Thy will be done on (in) earth as it is in heaven," he cries from the depths of his being.

Herein we find the strength of a whole world of many nations, peoples, tongues, and conditions being united in prayer. Not one pray-er, but billions of pray-ers surrendering self to God's divine will shall hasten the coming in of this Heavenly Kingdom. In it "shall the Sun of righteousness arise with healing in his wings." Mal. 4:2.

Just what is God's will in this mid-twentieth century? Is it simply that peace and prosperity may be ushered in, and that pleasures will be unhindered? Far, far more than this. Wars are directly opposed to God's will because they destroy His creatures and bring to them a flood of evils. Sin--or the exalting of the self-will above God's expressed commands--is the underlying cause of all suffering in the human race. Our only access to

God is through prayer. Our only hope is "Thy kingdom come, Thy will be done."

Jesus, our Example and Saviour, prayed in the Garden of Gethsemane, "Not as I will, but as thou wilt." Matt. 26:39, Mark 14:36. We, His disciples, must pray the same prayer if we long for His kingdom.

Some glorious day His kingdom shall come according to prophecy. Opinions differ among Christians as to how it will arrive, but all know that it will come.

Oh, how blessed is this hope! Then indeed "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:9. Then shall His will be done on and in earth as it is in Heaven.

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SOME LATE COMMENTS FROM READERS

"May God bless your work for Good-will - Brotherhood and Right Human Relations. All Humanity is One Family - and God is our Father." A Long Island Reader.

"This little booklet is just what I have been wishing for. A united prayer front would, I am sure, be stronger than amunition." A Californian.

"I want to express my whole-hearted support of the efforts to reawaken our people to the fact that our Nation was blessed when its God was the Lord. It will be blessed again when, and only when its God once more is the Lord." A Congressman.

"I was very much impressed by going through your booklets and feel sure that there is a great need for united prayer to maintain peace in this world. We all, especially young people of today, must join this Fellowship in Prayer and pray for peace and His kingdom unitedly. * * * * Before I close, allow me to approach you with a request not to forget to remember my country, India, in your prayers."

-oooOooo-

MAN IS THE CHANNEL, NOT THE SOURCE

By Harry Halsey Starrett

There are many channels but only ONE SOURCE--UNIVERSAL MIND.

"I am the vine, ye are the branches."

There are many messengers but only one message--The Message of TRUTH.

"And ye shall know the TRUTH and the TRUTH shall make you free."

There are many paths but only one goal--the reuniting of man with God. "I and my Father are one." -- The return of the prodigal son to the loving embrace of a merciful Father. "Come unto me, all ye that labor and are heavy laden and I will give you rest."

There are many religions but only one God, The Creator and Father of all, in Whom "we live and move and have our being" and "whence cometh all our help." "The Lord is my shepherd, I shall not want."

All of the great Spiritual Teachers, from the beginning, have brought to the world, the same fundamental TRUTH that the real meaning and purpose of life is, not to aggrandize and immortalize ourselves in the hearts of the people but to glorify God. Christ made this very clear in His loving admonition "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

God grant that the day is not far off when all the peoples upon this earth will join together, in one grand chorus, to sing "Glory to God in the highest and on earth, peace to men of goodwill."

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B A H Á' Í

The youngest of the world faiths--Bahá'í was written up in Life Magazine, December 11, 1950. Accompanying illustrations included the nine-sided Temple at Wilmette.

The present "Guardian of the Bahá'í Faith," -- Shoghi Effendi, has the following to say:

"The Bahá'í Faith upholds the unity of God, recognizes the unity of His Prophets, and inculcates the principle of the oneness and wholeness of the entire human race. It proclaims the necessity and the inevitability of the unification of mankind, asserts that it is gradually approaching, and claims that nothing short of the transmuting spirit of God, working through His chosen Mouthpiece in this day, can ultimately succeed in bringing it about.

"It, moreover, enjoins upon its followers the primary duty of an unfettered search after truth, condemns all manner of prejudice and superstition, declares the purpose of religion to be the promotion of amity and concord, proclaims its essential harmony with science, and recognizes it as the foremost agency for the pacification and the orderly progress of human society.

"It unequivocally maintains the principle of equal rights, opportunities and privileges for men and women, insists on compulsory education, eliminates extremes of poverty and wealth, abolishes the institution of priesthood, prohibits slavery, asceticism, prescribes monogamy, discourages divorce, emphasizes the necessity of strict obedience to one's government, exalts any work performed in the spirit of service to the level of worship, urges either the creation or the selection of an auxiliary international language, and delineates the outlines of those institutions that must establish and perpetuate the general peace of mankind."

Bahá'í should appeal to many unchurched in USA, although reaching this group is not easy. However, it must be done!

There are above 6,000 Bahá'ís in the USA and their zeal and earnestness should stimulate the older religions. We are glad to present the following article on BAHÁ'Í.

BAHÁ'Í WORLD FAITH
By Richard McCurdy

In 1844 in Iran, then called Persia, a young merchant known as the Báb began to teach that another messenger of God would soon appear on earth. Nineteen years later one of the Báb's followers, a Persian nobleman named Baha'u'lláh, announced to his colleagues that he was the one whose coming had been prophesied by the Báb. His mission was to unite the peoples of the world in one common faith and usher in an age of universal peace.

Today, the religion founded by Bahá'u'lláh is called the Bahá'í World Faith and its members are known as Baha'is. Overcoming persecution, prejudice and public apathy, the faith has spread to more than 2,500 Baha'i communities in 106 different countries, all over the world.

Teachings of the Faith have been translated into more than 80 languages, including Abyssinian, Burmese, Eskimo, Gujrati, Punjabi, Siamese and Welsh.

The Báb spread his prophecy of a new world teacher throughout the East and attracted thousands of believers. After 6 years of bitter opposition from the political and religious leaders of Persia, he was finally arrested and tortured. On July 9, 1850 the Báb was bound and publicly shot by a military firing squad at Tabriz. Thousands of his followers were massacred or exiled. The 100th anniversary of the martyrdom of the Báb, Prophetic Herald of the Bahá'í World Faith, was observed throughout the Bahá'í world community July 9, 1950.

The Tomb of the Báb is located on the slopes of Mount Carmel at the Bahá'í World Center at Haifa, Israel. A golden-domed, marble shrine is in the process of being erected over the sacred burial place. The Bahá'í calendar dates from the Báb's declaration in 1844.

Among the followers of the Báb was Bahá'u'lláh, who revealed and wrote his principles during a period of more than 40 years of cruel oppression. He was first imprisoned in Tihran, then exiled to Baghdad, to Constantinople, to

Adrianople and finally to the desolate barracks of Akka, a Turkish penal colony in Palestine. There he died, still an exile and prisoner, in 1892.

Declaring that "the earth is but one country, and all mankind its citizens," Bahá'u'lláh called for union and equality of the world's peoples in one universal cause, one common faith in God. He taught that the fundamental purpose of religion is to promote unity, brotherhood, justice and peace. All of the world's great religions have been expressions of the same divine spirit, according to Bahá'u'lláh, and they each have revealed God's word for a particular period of history.

The founder of the Bahá'í Faith called upon the kings and rulers of his day to abolish war and strive for international harmony. He also predicted that war and turmoil would sweep the face of the earth until true unity and universal peace are established. He offered a pattern of world order, based on spiritual unity under one God, including establishment of world federation of nations, adopting an auxiliary international language, abolition of extremes in poverty and wealth, equality of men and women and elimination of all forms of prejudice and bigotry.

Bahá'u'lláh, before His death, appointed His eldest son, 'Abdu'l-Bahá, as the interpreter of His teachings and leader of the faith. The latter, who from childhood had voluntarily shared his father's ordeals and whose confinement at Akka lasted 40 years, was freed in 1908 by the Turkish Revolution. Under the leadership of 'Abdu'l-Bahá, the faith was introduced into Europe and America. After his release from prison, 'Abdu'l-Bahá made several missionary journeys, and during an eight-month visit to USA in 1912, he laid the cornerstone of the now-famous Bahá'í Temple in Wilmette, Illinois.

The will of 'Abdu'l-Bahá, who died in 1921, named his oldest grandson, Shoghi Effendi, as the first Guardian of the Faith and interpreter of the teachings. Under his guidance the faith has been carried to more and more countries throughout the globe, and has adopted an administrative system that is an application of Bahá'u'lláh's teachings

for world order.

This system includes local and national assemblies which combine executive, legislative and judicial functions within the limits set by the Bahá'í teachings.

In a local community, the Bahá'í assembly has responsibility for conducting all local activity of the Faith. The local assembly is a point of contact with the national body for representation in the many national and international projects now being carried on in the name of this religion. There are more than 1200 Bahá'í communities in the United States.

Establishment of national Bahá'í assemblies in April 1951 in Central and South America has brought the total number of national elective bodies to 11.

Besides the foregoing, there are other assembles in Canada; Great Britain; Germany; Egypt and Sudan; Iraq; India; Pakistan and Burma; Australia and New Zealand; Iran; and USA. In the future each national assembly will have a part in the formation of an international assembly which will complete the administrative order of the faith. When this is done there will be, for the first time in history, an international tribunal representing a world-wide community united in a single faith.

In January 1951 a Bahá'í International Council was formed in Haifa, Israel. The Council is the forerunner of the future International House of Justice, the institution created by Bahá'u'lláh to be elected by the National Baha'i Assemblies as the legislative body for Baha'is in all parts of the world.

In September 1951 the 4th annual conference and summer school was conducted by Bahá'ís from 10 western European countries. Teaching work in western Europe is directed by the European Teaching Committee appointed by the U. S. National Bahá'í Assembly. U. S. Baha'is are also cooperating with Bahá'ís in Great Britain, Iran, Egypt and Sudan in the Africa teaching campaign.

The Bahá'í Faith has no priesthood or professional clergy, no mystic rituals and no secret doctrines or dogma. The members of the faith elect their local and national

assemblies, administer the affairs of the religion and conduct their own services. The latter, which do not include sermons, are for purposes of prayer, meditation and the reading of Bahá'í writings and the scriptures of other revealed religions.

Working for the spiritual and social unity of all mankind, the Bahá'ís are people who formerly had different religious backgrounds, including Protestants, Catholics, Jews, Moslems, Hindus, Buddhists, agnostics and atheists. They have found in the Bahá'í Faith a basis of unity and brotherly love which makes the competition of religious sects seem unimportant.

These Bahá'í communities, as the local groups are called, also include persons of varying economic and social status, nationality and race. With a higher loyalty--to God and all humanity--Bahá'ís have no "color line," no prejudices, no segregation of any kind. Their communities are a way of saying that the past, with its local hatreds, regional prejudices and international distrust, is gone. They represent the application of the true religious spirit in the modern materialist world.

National headquarters of the Bahá'í Faith in this country are at Wilmette, Ill., where the Bahá'í Temple annually attracts thousands of visitors from many parts of the world. Soaring almost 200 feet high near the shore of Lake Michigan, the glistening white, domed building has long been admired because of its architectural beauty.

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P R A Y E R: O God of the harvest, we thank thee for the assurance that we shall reap what we sow. May we each day sow seeds of kindness, words of cheer and deeds of unselfish service, and have the faith that thou wilt give the increase. Amen.

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We extend greetings to all Hebrew friends in the recent observance of Rosh Hashana, the start of their religious year 5712; also Yom Kippur, the Day of Atonement.

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THELEMIC PRAYER

By Roy Wallace Thomas

(Concluded from August issue.)

In the crucible of experience, Jesus refined the praying of mankind with results as significant as the Curies' discovery of how to draw glowing radium from common pitchblende. By worship and prayer Jesus integrated himself perfectly to God who is Love, and the result was the most complete demonstration of love to be found in one individual.

Jesus revealed that the distinctive nature of high religion is love: And the Greek translators and writers of our Bible used the noun agape to indicate God's redeeming love. In the experience of Jesus, God's love is created in the heart through prayer as full accord with God's will. He revealed that God's love is good will. He had much to say of the will of God. In representing Jesus' word "will" the Greek writers of our New Testament used the word "thelema."

If "agape" or "love" indicates the essential nature of Christianity, what word will best indicate prayer that produces love in the heart and society of man? To our knowledge, there is no such word. We offer a suggestion. Why not coin the adjective "thelemic" (thelemic) from the noun "thelema" to indicate that which was distinctive in the prayer life of Jesus, namely, his technique for making God's will our will?

Thelemic prayer is the childlike trust that receives from the Father who knows our needs before we ask. It "asks" by perfecting accord with God. This accord is not in saying prayerful words but in exercising the attitude of full commitment which the words represent. This at-one-ness with God is the condition for receiving power. It is effective or full response to God--the attitude which, in turn, makes God effective in and through us. The diction of prayer at its best is a forthright expression of this attitude and response.

Worship, which includes prayer, is the response of the

entire self to God -- the mind in meditation and clear thinking, the heart in desire and motive, the imagination in appreciation and creativity, and the will in commitment. True worship creates and sustains the attitudes that fruit in right living, in high enjoyment, in noble achievement. Thelemic prayer, the prayer of accord or commitment, is the exercise of the executive function of the self. It completes the response that makes the whole of worship effective.

To effect the attitude of full response to God is our part. To respond with his presence, his love, his power, is God's part. Thelemic prayer is never confused at this point as is the bulk of ancient and modern prayer. Thelemic prayer is the prayer of real, active faith. It relies on God to do his part and is never disappointed. It is the simple, terse, accurate expression of profound reliance upon the great God who does his best work in and through us. Such intelligent reliance is the condition for power. The diction of prayer should be truthful to be intelligent.

A prayer like, "O God help men to make thy will my will," subtly evades the technique for power. There is no escape from bearing our own cross, from sharing the struggle of man in his rise, no escape from moral effort.

There is no escape from moral struggle because we are endowed with the gift of freedom after God's likeness. Our responsibility in praying is great for at the highest it is the right use of our freedom. Learning to pray is learning to be free--learning to cooperate fully with God, in whom and through whom alone can we fulfill our destiny. "Not my will, but thine, be done," made at the zenith of moral effort, was equivalent to declaring, "I do your will." This is thelemic prayer--effective response to the truth that makes men free.

Thelemic prayer, therefore, is the free prayer of the new man re-created by Christ Jesus and re-educated and re-conditioned by response to the indwelling presence.

Thelemic prayer dares to follow Jesus into the Holy of Holies through the open door of faith -- the door of immediate access. It imitates the simplicity of primitive

prayer, but never the rote of magic. It finds the real Presence incarnate in the human heart, radiating power unto righteousness and justice.

Only in the heart where there is faith like that of Jesus is there the Real Presence. God's presence is power. And when a group becomes one in the exercise of this faith, there is Pentecost. If Christians over the world were to become one in complete accord with the will of the God of Jesus, the result would be such a motion of power as to banish war and to cause mankind to use atomic energy only for creative and productive peace. (The End)

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YOUR MENTAL GARDEN

Resentment is an ugly thing,
It crowds the roses out;
Keep your mental garden fair,
Put harmful things to rout.

Seed-thoughts that you cultivate
Within your fertile mind,
Bring forth varied blossoms
According to their kind.

Anger, malice, worry, fear,
Are noxious mental seeds;
Quickly rid your mind of them
Before they choke as weeds.

Faith, gentleness, humility,
Truth, patience, selfless love,
Are specimens of seedlings rare,
Approved of God above.

Your mental garden is a place
In which you daily dwell;
Let nothing ugly flourish there,
Safeguard and tend it well.

--Grenville Kleiser.

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RELIGIOUS LIBERTY AND INTER-FAITH ATTITUDES
By Dr. M. Searle Bates

One of the major barriers to spiritual fellowship and to cooperation for good causes, as among persons of differing religious faiths, is that of resentment against religious oppression. Only those of us who have actually experienced the distress of minorities pressed on matters of religion by a dominant majority or state power, can appreciate the depth of hostility and distrust engendered among those who suffer such treatment. Familiar examples are the position of Protestants in Spain and in Portuguese colonies, of Jews under Russian Orthodoxy, and of Christians under Moslem rule. Employment and actual survival, marriage and burial as equals in the larger community, opportunity for education, subjection of children to religious teaching contrary to the faith of their parents, a total situation of second-class citizens laboring under continual discrimination, which weighs against their own faith, and toward outward transfer to the dominant faith—these are the issues at stake for great numbers of families. Nor should the Protestant majority in the United States complacently criticize what appear as greater evils among others, for there are many local communities in which Roman Catholics, Jews, and others do in fact endure social and political discrimination.

Fortunately, it is possible to report some instances of real progress in the removal or reduction of oppressive practices, opening the way to more cordial cooperation of all members of the commonwealth. In this very year Sweden is remedying the last important case of legal disabilities placed upon non-Protestants by a Protestant state. Henceforward, membership in the Church of Sweden will no longer be required of high officials and legislators, or of schoolteachers. The important new states of Pakistan and Indonesia, predominantly Moslem and each with a greater population than all the Near-East Moslem states combined, have taken a stand for non-discriminatory tolerance. Indeed, the Foreign Minister of Pakistan

has formally declared in the Assembly of the United Nations that his country stands not merely for freedom of belief, but also for freedom of conversion, and therefore heartily supports the United Nations position that religious liberty includes the right to change one's religious allegiance--contrary to the older view in Moslem and other societies. In recent years the Belgian Congo has moved toward equal treatment of Protestant schoolchildren, who long suffered in buildings and other provisions by comparison with children in Roman Catholic schools heavily subsidized from general taxes. India asserts full tolerance as a constitutional principle.

There is much more to be done, and it is greatly to be hoped that persons of earnest faith will consider it part of their religion to respect the spirit and conscience of those who differ, releasing them from pressures inflicted in the name of "truth" -- Christian, Moslem, or Hindu. Surely, the appeal of faith must be to the free spirit; and religious devotion is true devotion when it is freely given. God desires the gladly committed will, and has always left to man the fateful freedom to reject or to choose his responses to the Eternal. How does man dare to coerce? Still more, how does he dare to employ the name of God in his coercion?

Let us have friendly emulation and interplay in our knowledge of God and in our practices of love, trusting that, in a wholesome community of free spirits, error and wrong will yield to ultimate truth, in our own lives and in those of our neighbors. The sacredness of our own religious commitment should lead us to honor the faith and conscience of others, subject to open persuasion in freedom and in love.

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The foregoing article by Dr. M. Searle Bates is heartily welcomed. Dr. Bates, long with the University of Nanking, Nanking, China, is the author of many articles in connection with his work and the Missionary Enterprise, and he was the single individual entrusted with compiling the exhaustive study entitled, "Religious Liberty" sponsored by the International Missionary Council.

A P P R E C I A T I O N

We are grateful for a special gift enabling us to distribute with this issue, the sermon preached on September 15th by Dr. Robert Wells Youngs, pastor of the Hitchcock Memorial Church, Scarsdale, New York.

The basic thinking in this sermon is so fundamental to present-day needs that it can be read with profit by believers of any faith. Its recommendation can be practiced by all.

And so, as this autumn issue of FELLOWSHIP IN PRAYER travels over land and sea to remote parts of the world, it carries the message of the preacher with his blessing and our gratitude for his willingness to share his inspiration with our readers.

Aside from appreciation expressed elsewhere, we give Devout thanks to Mr. Grenville Kleiser for "Divine Power is Yours" and "Your Mental Garden;" to Celia M. Wright for "Thy Kingdom Come;" to Mr. Harry Halsey Starrett for "Man is the Channel, Not the Source;" to Mr. Richard McCurdy for "Baha'i World Faith" and to Rev. Roy Wallace Thomas for "Thelemic Prayer" - the concluding number of a series of four installments under the same caption.

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FELLOWSHIP IN PRAYER - DECEMBER ISSUE

If united prayer is to attain its real effectiveness, we should know something about others within the family of religions. Thus, the last six issues of "Fellowship in Prayer" have each emphasized a particular faith, resulting in general appreciation.

This procedure, however, will be set aside for the December number, which will be devoted to "The Spirit of Christmas." This Holiday has so entered into the lives of people in many lands that it is only fitting to give special recognition to its observance. Therefore, with the help of our friends, we anticipate that the December issue will be unusually attractive and inspiring.

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NOTICES

A pamphlet descriptive of the program has been printed and is available for the asking. Or, if you prefer, send us the names of friends and we will mail copies.

An analysis of the postal card replies will be printed later. Lack of space bars it in this issue.

Illness of the artist who volunteered our Christmas card design has required a prompt decision. What more appropriate, under the circumstances, than Durer's "Folded Hands?" Artfully tinted on a white background within a red border, the design is very attractive. Inside the folder "Season's Greetings" is followed by Fra Giovanni's Prayer, written in 1513. Size is about 5⅓ x 4¼ boxed with envelopes @ $1.00 per dozen. Orders must be received promptly to insure an adequate supply and prompt delivery.

All contributors to the program receive FELLOWSHIP IN PRAYER regularly. Subscription price is $2.00 annually, which barely covers the cost of printing and mailing. Expansion of the Program depends upon voluntary gifts.

Visitors to our office - 22 East 29th Street, New York City - are always welcome. Direct Telephone is MUrray Hill 5-2758.

Believers in God of any race, creed or color are invited to cooperate with Fellowship in Prayer.

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OUR THANKSGIVING PRAYER

We thank Thee God for ways to serve
Thy children of all faiths and creeds,
For faith forbidding us to swerve
From ways denouncing wrongs and greeds.

We thank Thee God for vision bright
Which sees Thee as the God of all,
The God of Honor, Truth and Right,
With justice for whom on Thee call.

We thank Thee for all Prophets true
Who saw the power of Thy Grace,
Who faltered not their tasks to do,
Proclaiming Thee to every race.

We thank Thee for the promise sure
That to all men Thy Grace is free,
And by each way, with motive pure,
Accept all those who come to Thee.

--Fellowship in Prayer.

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